

THE KOREA MISSION FIELD



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Manchuria, Mother of Korea

Mrs. R. K. Smith

A Retired Educator Visits Korea

L. A. Rogers

Light in Darkness

V. W. Peters

Summer Vacation Bible Schools

J. G. Holdcroft, D. D.

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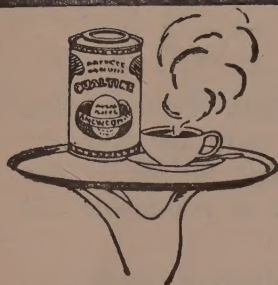
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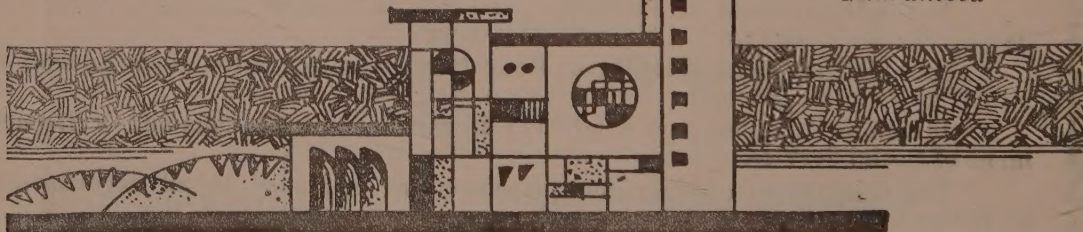
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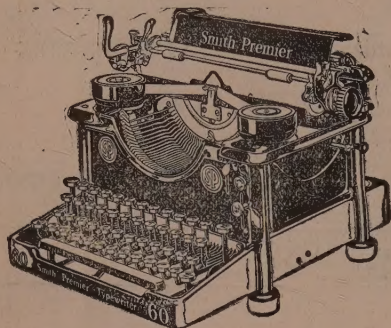
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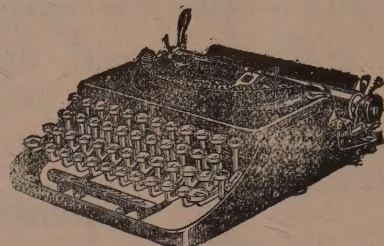
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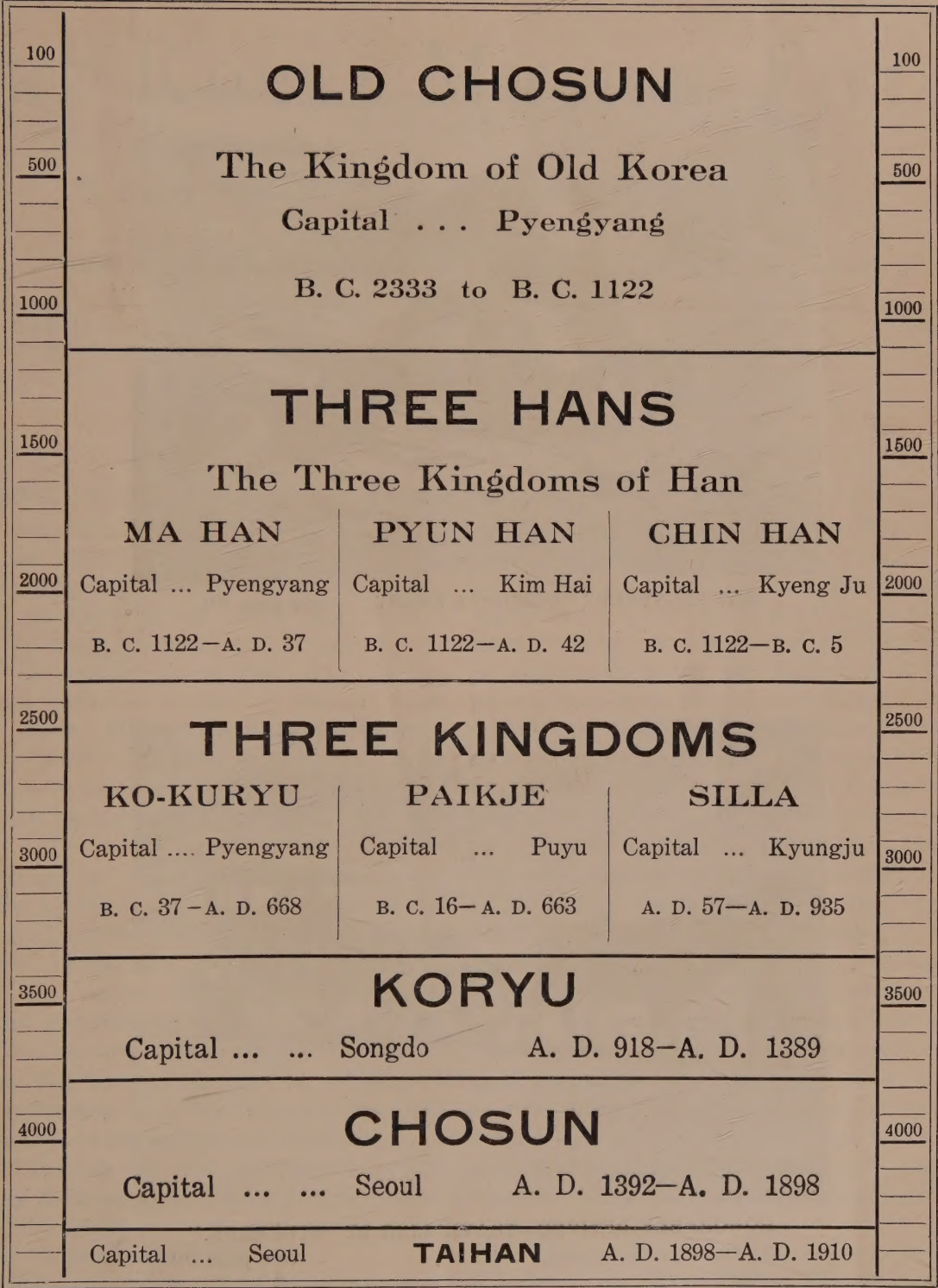
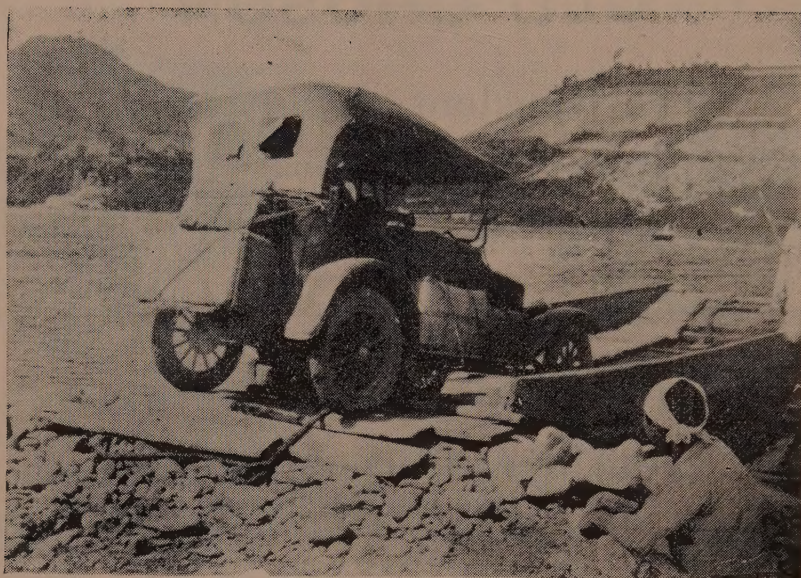
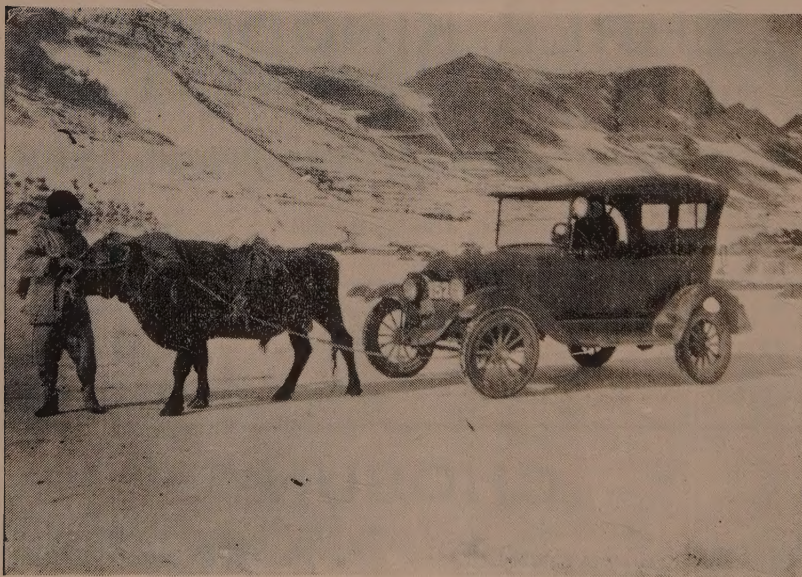


CHART OF THE KINGDOMS OF KOREA



THE "FLAPPER" CROSSING A FERRY. (see page 30)



HONORABLY RETIRED—TRAVELLING BY "STEERAGE."
(see page 30)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVIII.

FEBRUARY, 1932

No. 2

Manchuria, Mother of Korea

MRS. McLANE SMITH

GRIFFIS SAYS in his "Corea, the Hermit Kingdom," "The fertile and well watered region drained by the Amur river and its tributaries, stretching from the Pacific Ocean to Lake Baikal, covers the ancestral seats of many nations, and is perhaps the home of nations yet to rise....The swarms received different names in history; Hun, Turk, Tartar, Mongol, Manchu, but they all emerge from the same source, giving or receiving dynastic names, but being in reality Tungusic people of the same basic stock." (p.63)

"Somewhere north of that vast region watered by the Sungari River....there existed....a petty kingdom called Korai.... Out of this kingdom sprang the founder of the Korean race." Ko, Light of the East, child of the sun and the grandson of the Yellow River, fled from the jealousy of the king of Korai and, crossing the Sungari (?) river on a bridge of fishes he became king of a tribe and kingdom called Fuyu, or Puyu, extending from the Ever White Mountain to the Sungari, a people dwelling in cities and of such a high state of civilization that it has been suggested that this was the kingdom ruled by Keija.

The Liao-tung peninsula of Manchuria has been suggested as the center of Tangun's kingdom, as well as during the 1211 years before

the coming of Keija in 1122 B.C. Evidence is as strong for Pyengyang as the capital of both these kingdoms, as legendary evidence can be, but that does not preclude a territory stretching far to the north beyond the Yalu. What is more important to note is that all the legends of origins of tribes and nations in Korea presuppose a large body of settled people over whom the princes from the "Heavenlies", such as Tangun or Ko, and the historical Keija from China, set up kingdoms of great power even from the beginning of their reign. We find the same thing true as we go south. When Weiman, native of Yun, a semi-barbarous tribe of Manchuria, overthrew the last king of the Keija dynasty in 193 B. C., a tribe in the extreme south received the deposed king. When Chu-mong fled from Puyu, his reputed father, the king, being a descendant of the oldest son of Tangun (according to Hulbert), he also found a people to rule from the Yalu to Pyengyang under the kingdom name of Kokuryu (37 B.C. to 668 A.D.). And his sons, with perhaps a hundred families, as the name suggests, set up the kingdom of Paikje, south of Seoul, 18 B.C. to 645 A. D.

The Chinese fleeing from the conscript labor of building the Great Wall of China found a people established in the extreme south-east where traditions point to a southern influx

of peoples. But except for this one locality, we cannot doubt but that various "swarms" have come from the parent stock in the north, as suggested by Mr. Griffis. He goes farther: "In the general forms of their social, religious and political life, the people of Fuyu and Kokorai were identical, or nearly so; while both closely resemble the ancient Japanese of Yamato." (p.24.) The Japanese arrive at the same conclusion but from the opposite side. Mr. Komatsu in his paper, "The Old People and the New Government," read before the Korea Branch of the Royal Asiatic Society, makes the Koreans blood brothers through the Sun Goddess appointing her son as ruler of Japan and her brother, Susano, ruler of Chosen, while later a brother of the Emperor Jimmu ruled Chosen. "Some scholars" he says, "are of the opinion that this Susano was no other than Tangun, the traditional founder of Chosen." This is "too imaginary" he thinks and he also doubts the Keija legend. Undoubtedly Japan was peopled by earlier offshoots of Asian tribes being pushed on and on by the pressure back of them, reaching Japan by the near land routes of the Korean Straits or Sakhalien. It is also a possibility that the various incursions of Chinese into Korea could have come by the near land route of the narrow strip of Yellow Sea between the tip of Shantung Peninsula and the western point of Whanghai Province rather than by way of the Liao-tung Peninsula. Chinese survivals are too many and too distinct to doubt such an immigration and it seems simpler to accept the Keija legend as history, since the later Chinese influx into the Silla kingdom undoubtedly brought a higher culture to local tribes already there.

To go back to Manchuria again, we find that there was continual enmity between its tribes and the "Middle Kingdom" dwellers, even though the tribes changed! Manchuria stands in relation to China much as Scotland to England, in the end "annexing" the greater kingdom, as a Scot of our acquaintance is wont to put it. Take the Kingdom of Puhai, with its

capital the present city of Kirin, 700 to 925 A.D. With the aid of the Koreans and Japanese this tribe was successful in resisting the attempts of the Tang emperors to crush it. But finally Puhai fell before the strength of the Kitans whose empire, stretching from Lake Baikal to the Pacific, lasted from 907 to 1125 A.D.

The defeated tribes fled to the south, and again a northern race came to the fore in the Korean peninsula. For General Wang, murderer of the expriest and founder of the Korai kingdom with its capitals at Kaijo (Songdo) and Pyengyang, determined to make the whole land his own. This was easier for him to accomplish as the bulk of the population was of his own blood. Puyu and Puhai, Kokorai and Korai, similar names must mean similar origins, especially when we know that the two younger sons of Chu-mong, founder of Kokorai under the Ever White Mountain, went to the south center of Korea and set up the Kingdom called Paikje and, after many changes of capital, called the last one Puyu. Portions of the wall are still to be seen in a curve of the Paikma river between Kongju and Kunsan, left from the destruction of the city in 660 A.D., when the Tang army conquered the little kingdom, grandchild of the Puyu kingdom in the far north. The Kingdom of Korai, set up in 912 and lasting until 1392, when the Kingdom of Chosen was started by the Li dynasty, and the capital moved from Songdo to Seoul, was just as truly a grandchild of the old Korai in the farther north as Wang, its founder, was a descendant from the kings of Kokorai, and related to the princes of Puhai.

The times were ripe for Wang to unify the whole peninsula for the first time in all history, with its capital at Songdo, and the name "Korea" became a fixture as signifying the land south of the Yalu and the Tumen with the Ever White Mountain as sentinel. But on the strength of the blood relationship with Kokorai and Puhai, Wang claimed more—all the peninsula of Liao-tung and sent troops to hold it. This brought him into difficulties with the Kitans, who not only

routed his troops but finally invaded Korai in 1015 A.D., when a king refused to go in person to Peking to offer submission. A new tribe had grown up in the old Puhai lands north of the Tumen and, assisted by these Nujun, the Koraian pushed the Kitans back. Since the Nujun tribe, so friendly to Korai, expanded, and by conquest, absorbed the Kitang, Korai had peace for two hundred years, the lifetime of this new Kin empire started by Agooda, the Nujun chief.

But again from the teeming plain of Manchuria came a mighty host of Mongols under the great Ghenghis Khan, a tidal wave of conquest sweeping nearly all of Asia and even into Europe. An interesting side-light is the theory advanced by some that Ghenghis is none other than Yoshitsune, field marshal of the army of Menamoto, fled from his jealous half-brother Yoritoma, regent in Tokyo. The King of Korai declared himself a vassal of Ghenghis in 1218 and all would have been peaceful had not a Mongol envoy been murdered in 1231. An army came and left seventy-two prefects to govern the conquered land. But the people were not conquered! They murdered the whole lot and in 1241 another army over-ran the country. Time and again the rulers of Korai were forced to obey the Mongols and, although the Mongol civilization (or barbarism) seemed to leave little permanent result, despite the fact that Kublai Khan's daughter sat on the Koraian throne as Queen and other princesses came in like manner to bear children of the royal line, yet far reaching results changed the whole course of history for this little people. The aid given to Kublai in his two unsuccessful invasions of Japan, the last in 1281, brought down the wrath of the island kingdom on the heads of the Koraian people and piratical raids were the rule for centuries. With the passing of the Mongol dynasty in 1341, the new dynasty, the Mings, demanded the allegiance of the Koraian kingdom. But Mongol blood flowed in the veins of the ruling house, debased blood, and the last Korai king decided to fight great

China! Now was the time for his greatest general, Li Taijo, to usurp the throne for the good of the people and the kingdom of Chosen was born, the name going back from 1392 A.D. to 2333, B.C., Tangun's chosen name for his kingdom.

The invasion of the Japanese 1592-8 so weakened the little kingdom and its powerful ally, the Ming Empire, that their combined force was not sufficient to keep the newly risen Manchu hordes at bay. In the final struggle in 1619, at Hingking, the Koreans saw which way victory was turning and deserted to the side of the Manchus. But the government in Seoul was still loyal to the Mings and allowed the Chinese commander to march through the country against the Manchus. This was the excuse for an invasion and Seoul was entered, the royal family and nobles having fled to Kangwha. The king promised his sons as hostages and tribute to the Manchus, as well as aid in the attack on the Mings. This saved the "topknot" if not the "face" of the Koreans, for the Manchus did not force the queue on them as they did on the conquered Chinese. Thus from 1637 the Koreans remained Chinese in manners and dress while the Chinese took on the habits of their Tartar rulers, so while the Manchu influence was largely negative, nevertheless it was far reaching. Then began the yearly embassies, the border-gates, the fairs at which the Chinese and Koreans exchanged goods, but more, hundreds of Chinese scholars came to Korea and Japan rather than live under the hated Tatars (or Tartars as they were now since the "vassal" state was no longer theirs). The Jesuits, too, at the Peking court had much to give, so the next centuries were ones of peaceful invasion of cultural ideas, including Christianity.

But another menace loomed in the north. As Liaotung peninsula had been laid waste to keep out the Manchu calvary raiders so the border was again desolated in order that the Russians might not be tempted to pass over. For the Cossacks, crossing the Urals in 1579,

THE KOREA MISSION FIELD

did not stop until the empire of the Czar touched the borders of Korea, China and Japan. Vladivostock was gained from China in 1860, after two hundred years of occupation of the Amur valley posts. From then on the paw of the great "Bear" cautiously pushed farther and farther south and, as the supposed friend of Korea in her hour of trial when the queen was murdered, many concessions were granted to Russia, only to be forcibly turned over to Japan later. The conflict of Japan with China, and ten years later with Russia, though for the most part in and over the Manchurian peninsula of Liao-tung, yet shows what a factor Manchuria has been and is still in the life of the Korean people of today. Manchuria is now rather a step-mother, and a harsh one at that, to the million Koreans and more that have gone to her in the last twenty years. Welcomed at first as reclaimers of the vast acres of unused land, these poor immigrants

are now thought to be a menace to the Chinese economically, as they occupy tilled lands wanted for the millions pouring in from Shantung, and politically, since Koreans are still Japanese "nationals" with all the protection that is implied.

These poor farmers today are an epitome of the life of their country through the ages, strong, willing to work, but "couching down between two burdens." No longer wanted as a beast of burden, others enter in to the labor of years. Simple, unlearned farmers, yet the innocent cause of troubles that are so intricate as to defy the world's best brains. If the pressure now exerted in that great land of Manchuria lessens will it be the signal for another swarm "out of the seemingly boundless north?" Manchuria's children have not all been like Korea, the Land of Morning Calm!

DO YOU KNOW

1. Where is Tangu's kingdom supposed to have been located ? (page 23)
2. How many Presbyterian churches there are in Pyengyang and suburbs ? (page 28)
3. Under what guise does Mr. Campbell tell of the interesting life in a remote country station ? (page 30)
4. The number of Summer Vacation Bible Schools that are reported for 1931 in Korea ? (page 35)
5. How this compares with the number of S. V. B. S. in 1922 ? (page 35)
6. What pathetic incident is related by Miss Quinn of a newly converted Chinese Christian ? (page 38)
7. What is the Three Years' Evangelistic Program for Korea ? (page 40)

A Retired Educator Visits Korea

LINCOLN A. ROGERS

AN AMERICAN visiting Asia for the first time—and Korea in particular—a “Hermit Kingdom” for four thousand years, gets indeed a thrill. Residing at the capital city now for more than a year, it has been my privilege to visit some of the principal stations in the North, East and South. To look upon the crowded churches, as I have in remote centers in the land ; to join in their services ; to meet personally many of the veteran pioneers who encountered opposition and persecution ; to note the rapid revolutionary changes in every phase of life ; to gain only a slight comprehension of the progress of Christianity during less than fifty years in this non-Christian land ; compels one to marvel. What may not result in the next half century, with an influence exerted by the present two hundred thousand adherents of the Protestant churches, of which there are 4,000 congregations, and of the 100,000 members of the Roman Catholic Church !

The modernizing of Korea, with its material improvements of recent years, greatly impresses one—the development of its fine natural harbors along an extensive sea-coast ; its steamship lines connecting with the outer world ; its fine system of railroads reaching every section of the country ; its electric plants furnishing light and power ; and one very large plant where fertilizers are made by extraction of nitrogen from the atmosphere.

In August a week was spent at Sungjin on the N. E. coast, by invitation of Dr. and Mrs. Robert Grierson, affording an opportunity to see the development of the fine work of the U.C.C. mission, evangelical, medical and educational, since the coming of Dr. Grierson in 1901, when he found but one Christian man. We visited the well equipped school building for girls—the schools not then in session—and also the well appointed hospital. On Sunday, in the temporary absence of the

pastor, Dr. Grierson, a preacher as well as a pioneer physician, preached a discourse on Christ's second advent. I was particularly struck by the rapt attention, not only by the adults, but by a dozen small boys near me, who gazed upon the speaker with uplifted heads. I estimated an audience of 200. The music, in addition to the regular hymns and a selection by a chorus of mixed voices, was rendered by an orchestra which the Doctor makes time to train after his multiform duties of the day. A large Sunday School was dispersing prior to the service.

Returning from Sungjin we had two very interesting days at Hamheung and were entertained by Dr. Murray in her restful home. Not the least was I impressed with all I saw of her professional work at the hospital, the facilities there afforded and its “spic and span” condition. The delicate operation she had that day performed in the removal of a cataract from the eye of a woman, causing “the blind to see,” must greatly impress the Koreans. The Lord made the blind to see—for He was all powerful—but I ween it was not after the fashion of the scientific surgeon ! We surely appreciated the courtesy of Rev. William Scott, busy as he was in carrying out the plans for the erection of the dormitory for men in connection with the Bible Institute to be held in the fine old building once occupied by the first church ; also engrossed in preparation for the opening of the large school for boys. He met us on our arrival at night in a strange city and aided us on our departure. With his good wife entertaining at dinner, he found time later to enable us to see the two finely equipped school buildings, the one for girls, the other for his own school for boys. We were pleased to meet Mr. Sutherland and also Dr. Kim, whom I had known since the time of my arrival in Korea. One glorious sunset hour we found time to climb the

heights overlooking the city for a "vision splendid", widely extended, embracing mountains, plains and the distant sea.

Over a rock bedded track, on a Siberian train from Fusan to Russia, we made a trip to Pyengyang, through numerous tunnels under hills and mountains, for a brief visit. This city, called Heijo by the Japanese, was settled in the year 1122 B. C. by Kija, a Chinese scholar, who had emigrated with thousands of warriors. Standing by his pretentious mausoleum I felt very much the same emotion as did Mark Twain at the grave of Adam, as related in "Innocents Abroad." Pyengyang is sometimes spoken of as the "Cradle of Christianity" so far as Protestant Missions are concerned, for here began the famous revival of 1907.

By courtesy of Rev. Charles Allen Clark, D.D., Professor of Pastoral Theology and Religious Education of the Presbyterian Theological Seminary, we were enabled by auto to see the sixteen Presbyterian churches, and to look in upon two of the largest congregations at worship, in one of which the blind minister of revival fame, Mr. Kil, was preaching to an audience of probably two thousand people. In all of the churches Sunday Schools are held in the mornings. We read the record of attendance that Sunday morning, April 19th, in two churches only, as about four thousand. One may drive in an auto three times around the town on Sunday morning and visit a different assembly in each church three times visited, thirty-six in all the city. At 9 o'clock there is a session for men, at 10:30 one for young people and at noon there is a session for women. Quoting Dr. Clark, we find in this little country of Korea, to-day, apparently one of the most remarkable churches on any Mission field in the world; an independent Korean Presbyterian Church of 161,000 believers, fully self governing in every sense of the word, pre-eminently self-propagating, and almost self-sustaining; a church which seems to have solved most of the problems of organic union with its neighboring churches, and to have attained a large measure of control over the

former Mission institutions, yet with the most cordial relations continuing between itself and the missionaries and the Boards that helped to found it. It seems to have found a way of utilizing its foreign missionary associates to the full without sacrificing its own autonomy.

A year ago we had an opportunity to visit the U. S. A. Southern Presbyterian Mission at Kwangju, or Koshu, in Southern Korea, with its strong, splendid missionaries. Here we found a delightful people, several large churches, a large hospital, a spacious High School for girls, the gift of ladies in the American South land, which was thoroughly equipped with physical and chemical laboratories—also a gift of a \$5,000 gymnasium for the physical training of the girls. I attended the chapel exercises on two occasions where I heard a chorus of about 150 voices trained by Miss Root, an American teacher and dean of the school. I was particularly interested in the classes under instruction in English by Mrs. Knox; I visited also the various schools for boys. In one of the classes there was being written in paralleled columns the characters in Japanese, Chinese and Korean. From all stations throughout the country—no stations overlapping the field of another—itinerant preachers go out for miles, establishing and strengthening the churches and native preachers and pastors. Here, as in every station, is a Bible Institute for women, to which are sent from outlying churches women for courses of study, who, after a graduate course, go forth to work among their people in outlying districts.

During the summer, at Wonsan Beach, are assembled in convention many of the leaders and representatives of the Korean Missions, also some from China and Japan. I visited the Southern Methodist station at Wonsan City, which has a similar equipment to that I have mentioned in South Korea. Here also is another fine station of the United Church of Canada. Each of these have their Bible Institutes for women.

While these missionaries are hard working

people, in their large city stations they are provided with attractive homes—and they need them. Much of their work may take them fifty to one hundred miles itinerating with little of the comforts. It requires long and hard study at language schools, to become proficient in the language. At Wonsan there is also a large Catholic Mission with fine substantial buildings. This Mission is conducted by German Benedictines.

The 19th Annual Meeting of the Federal Council of all Missions was held last September, here in Seoul, the capital. Vicount Saito, the Governor General of Korea, gave a reception to this Council and visiting friends at his official residence. It was my privilege to be among the guests with my daughter, Mrs. Stanley H. Martin. Among those receiving, besides the Governor General and wife, were the Vice Governor General and wife, the English Secretary, the Director of the Railway Bureau and other distinguished Japanese gentlemen and ladies. After a little we were ushered into the State dining hall, which was beautifully lighted electrically from the huge central chandelier. Here throughout were set tables, elaborate with flowers, glass and silver, at which all the guests were seated. Numerous waiters and waitresses served the good things of the feast. The Japanese ladies we met here are very pretty, cultured and refined, conversing in English. After a time all rose, and one after another we bowed ourselves out. So we have had a touch of Japanese royalty, the Governor General being the representative of the Emperor.

On September 26th at Ewha College, the highest institution for women in the country, a reception was given in honor of the visiting Methodist Bishops, who had just arrived from America. Here again meeting the Director of the Railway Bureau I learned from him that 2,500 miles of railroad have already been built, and of other building projects.

Here at Seoul foreign missions carry on not only this fine work at the Women's College—embracing a kindergarten of about 80 children,

Primary and Secondary grades, of several hundred, and a High School fitting for College, the College numbering 200 or more—but there is also the Chosen Christian College for Men and the Severance Medical College with its large hospital, for medical and surgical cases. This is also a center for anti-tubercular work.

The Japanese Government is carrying on great schools with very fine buildings and playgrounds here, and also throughout the country. The Vice Governor General, in an address given before the Federal Council Conference, said that the Government has been striving in the past ten years with all its power to adopt only such provisions as will tend to enhance the happiness of the masses. Especially have efforts been put forth along the lines of industrial development, educational advancement and training in self-government, and, as a result, industry and culture in Chosen (Korea), today, are developed beyond all comparison with that of any former period. But, even so, the Government cannot rest content with this achievement.

The enhancement of the happiness of the people and the development of its culture cannot be secured by the undertakings of the Government alone, but greatly depend upon the *religious and social influence* at work. Therefore, he earnestly solicited the missionaries' hearty co-operation in their endeavors. Said he, "I wish you great success in your self-sacrificing labor, and pray that you may exert your influence in bringing about international amity."

The work of these Missions carried on throughout Korea is indeed marvellous, and must be seen to be fully comprehended. I am glad to have this opportunity. One feels repaid for the journey across the sea. The stations visited are not a quarter part of those doing splendid and similar work in Korea. The people in the homelands cannot really know or realize the magnitude and pressing importance of this great work without being on the field. This is a time when missionaries here

should be heartened by strong support from the homelands, and new recruits should be sent forward while opportunity favors. Communism is making tremendous inroads in student centers and industrial areas. The

challenge to the Christian Church to win out in the fight makes imperative demand. The missionaries are so few, the needs so great!

Seoul, Korea.

September 1st., 1931.

Honorably Retired

ARCHIBALD CAMPBELL

WE CALLED HER "The Flapper" because of the way she flapped her mud guards as she bounced along the rough roads. The Koreans renamed her "Lazarus" when, after being officially dead for two years, she was resurrected. She is the Kangkei Station Overland that has put in nearly twelve years of faithful missionary service, scrambling over the rough mountains of northern Korea. But now her travelling days are done, she has run her course, and she is to be honorably retired on the junk pile.

Her first great service had been the comfortable transportation of the Kangkei mishes to and from the railroad. The distance is only one hundred and fifty miles, but they are by no means straight smooth Lincoln Highway miles. The road takes its way there through beautiful but rugged mountains. It follows the tortuous winding course of clear swift mountain rivers, through narrow rocky canyons. It weaves its way in and out of the little side valleys as it climbs doggedly over lofty passes. There are steep grades, hairpin turns, narrow ledges and sheer drops. The surface is often badly rutted and uneven, strewn with large broken stones or washed out by rains. Year by year it is improving wonderfully, compared to what it was.

It used to take a week or more to get to Kangkei. The trip in was made by chair and horse. This was all very well in the day time, if it wasn't raining, or wasn't too hot, or the dust and the flies not too bad, or when there was no pass where one had to get out and sweat and grunt up the stony, zigzag trail. But the nights were spent in low, dirty, vermin-infested, roadside inns. The Kids

usually picked up something and they were lucky if it was nothing worse than whooping-cough or measles. Those were the days of real missionary pioneers.

The trip out was made by boat down the Yalu River. That was very pleasant, too, when it was not raining and the mosquitoes were not too bad, and the boat was not tied up at night to the leeward of a Chinese junk where dried fish were being toasted for supper. Luckily none of the boats ever upset in the rapids when there were children making the trip. Miss Helstrom witnessed the heart rending tragedy of two little Korean girls being lost when a boat near hers hit a rock and overturned. She had just been talking to the girls' mother a short time before, when the boats were tied up by the shore. She had learned that the woman was going to visit her parents for the first time since she had been married. What a sad home going it turned out to be!

Just as the new automobile road to Kangkei was being built Doctor Bigger and I made the boat trip together. As we shot down a bad rapid the boatman lost control. The boat swung round sideways and whanged into a rock. Not only did we get a good ducking, but also the nice clean shirts and white suits that had been so painstakingly prepared for Annual Meeting were soaked. Nothing was lost except the sawdust that was around the ice that we had taken along to cool the drinking water after it had been boiled. When the trip was resumed the next day, we saw that the ice was rapidly departing this life. The cook was told to boil some water (sterilizing for drinking) and put the ice in

it. He thought he'd save time, perhaps, and he put the ice in the water first and then boiled it!

As a result of this trip, the mission heartily passed the request for an automobile for those poor Kangkei folks. After about three years, which is rather shorter than the usual period of incubation on a mission request, the money was sent out and the Flapper came into being. So many trips has she made over that road that she doubtless knows every turn and every bump. She could almost be trusted to find her own way home.

The "company cars" came in due time. But they were dilapidated wheezing Ford things, made over with three seats so narrow that American size people could hardly squeeze in sideways. At night the travellers found their knees black and blue to say nothing of lame backs. The old Overland gave some degree of comfort and it made the trip in one day instead of the two.

When, for the first time, the Flapper took a party of folks, who had had dinner in Seoul the night before and had come to Sinanju on the night train, and brought them through to Kangkei in time for dinner that night, Dr. Moffett exclaimed, "Well, well! The pioneer days of Korea are over!"

The second great service the car has rendered has been in travelling among the churches, carrying the itinerator, his helper, his cook, his food box and bedding. Nearly every year new roads have been opened up. She has not been able to get to all the churches. Many are hidden away in the side valleys. But she can go to all the large centers. In the last few years she has taken me to all my country classes. She has annihilated those long distances and saved time and sweat and that tired feeling. She has done a lot of pioneering, nosing her way into places where no automobile's voice had ever been heard before. In the winter she has traveled over plowed fields and along frozen rivers. Two years ago I drove her to a class away up at the north west corner of Korea. The last

fifty miles were over the frozen Yalu which separates Korea and China. In many places the going was pretty rough where the ice cakes had piled up when freezing. But she made it. In the old days it would have meant a cold five-days trip each way, by sled.

Like many other missionaries, the Flapper has had her share of hardships. Her worst experience was when she disappeared into the river and stayed there through all the dark and weary hours of the night. Dr. Byram had been required to take her to Whe Chun, ninety mountainous miles away, in order to have her inspected by the police official from Wiju. He had started home again in the afternoon but it was dark before he came to the upper ferry crossing. At this point there is a beautiful deep pool formed by the small mountain river. The ferry was at the opposite bank. The brake had not been holding at all well and, to hold the car on the steep approach, he shut off the motor and slipped the car into low gear. After much shouting and coaxing the ferryman was aroused from his nap and induced to bring the boat across. Doctor stepped out to give the crank a twist, as the self starter was off duty. He forgot all about that low gear. Suddenly the old girl started down the bank with a roar. The prospect of being pushed backward into the darkling waters did not seem very attractive. On first impulse, he simply dropped to the ground and made as close an imitation of a pan cake as he could.

The Flapper passed serenely over him, bounced merrily through the boat and up over the end. It caught half way, and the bow of the boat began to sink, down, down, down—until only the peak of the auto top was left above. Doctor had all he could do to rescue the cushions and cans of gasoline as they floated gaily down stream. He spent the night at a village below and next morning had half the inhabitants out with ropes. They succeeded in turning boat and car and hauling the latter up onto the land. It took half a day to take her to pieces and dry her out and she caught a cold in her magneto that she was years in getting over!

Light in Darkness

VICTOR WELLINGTON PETERS

"A lamp shining in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter, 1:19.

BRIGHT!" they exclaimed on all sides at once. "Oh, it's bright!"

The curious village folk were already pressing in a circle about us to see and to learn some new thing. The master of the house had without questioning given us permission to preach on his porch after supper. The last ruddy glow of an August sunset was fading behind gloomy mountains that crowded close upon the village, and we took out our lamp and lighted it up. "The people that sat in darkness saw a great light" (Mt. 4:16).

It was a gasoline pressure lamp, new no doubt to some of you who use only electricity, as well as to these country folk, whose only light was a little wild sesame oil bottle with a wick protruding from a central orifice, in design very similar to lamps in use three hundred years before Christ.

The fascinating way the gasoline lamp has of taking on life in the smoky match flame brought new thoughts to mind. The flickering, sooty, dying flare spoke to us of the lives in that village, garish, unstable, earthly, sinful, doomed. In the ethereal glow that followed, first dull, then swiftly but gently growing into a pure, white effulgence, in the beautifully steady, imperceptible manner peculiar to nature's transitions, as at daybreak, we saw reborn souls hastening unto the Sun of Righteousness, the risen, glorified Lord, and while beholding Him in the mirror of the gospel, being transformed into the same image from glory to glory.

"Oh, so bright!" comes the breathless exclamation.

After the first awesome moment a comical interlude follows. Attention reverts to the tiny jet of flame, now no brighter than a bead, sitting ludicrously atop the little oil lamp. Just now it had so pluckily shone without a rival in the deepening darkness, but now it looks ashamed and embarrassed at being

perched so high up on its stand. With a laugh it is blown out, and several hands reach to set it aside.

So will Gautama and Confucius and every religious leader be set aside at the coming of the Son of God. Already in this village had time and chance reached out their bony fingers and touched a pride of Buddhism into a pile of ruins. A thousand years ago these very mountain walls resounded with the brass gongs of a score of temples, and into these rocks sank the doleful prayers of a hundred priests. Tonight a single decaying Buddha stands near by in stony attestation of a glory that has passed. The glory of the living Christ shines in its place.

I pick up my guitar, the first foreign instrument ever seen in these mountains. One little lad wisely remarks to his friend with the confidence of superior learning: "That's a phonograph." And the information seems to satisfy his comrade. This world bows not so much to accuracy as to cocksureness.

We play and sing two or three hymns while the edges of the porch fill with an interesting border of faces popping out of darkness into the glare. Smooth faced little boys form a coterie in front of us, and rugged young men range themselves on the sides, with here and there a bewhiskered old face, darkened and marred by sin and time. Their heads, some of them, are cropped close and crowned with towel turbans; and some of them retain their ancient top-knots. What a study in those faces! We need a Holbein or a Rembrandt here. One grandmother, whose age gives her the freedom of men's assemblies, preempts a seat in front, folds her feet comfortably, borrows a pipe from a man across the porch, and begins puffing away with one ear open to the strange music.

Like one drawing out things new and old from his chest, we now produce a large roll. The crowd leans closer as we unroll it. There in graphic representation are the thirteen provinces, pictured as laboring men standing in a row with jugs on their backs. Taking the government census of last year, the provinces with a large population head the line with big men, and those with smaller populations in proportionately decreasing sizes. The jugs big and little on their backs likewise represent by provinces the annual consumption of liquor according to government statistics. The striking truth brought out is the disproportion between population and liquor. Some large men carry large jugs, but other large men carry small jugs; some small men carry small jugs, but smaller men groan and stoop under enormous jugs almost as big as the biggest.

"What rice can a poor man like that take home to his wife and children?" asks the missionary. "Why, a straw added to his burden would knock him over! Here's a big man with a little load; he can carry home plenty of rice and shoes and have money left to send his children to school. But this poor fellow...!"

"Why, that's our own province!" someone in the crowd observes, and an amazed smile passes round. They never heard such things before. There was no one to tell them.

"This country spends forty-five million dollars a year on liquor and seventeen millions on tobacco. With this you could run four hundred high schools, or eight hundred grade schools. Now in this whole country there are only about forty high schools, and you have no high school in this part of the country; but stop drinking for just one year, and one of those four hundred high schools would probable come here."

The missionary pauses in the driving argument. There is an impressive hush. The old grandmother has returned her pipe.

"Here's a map of Korea," bringing forth another roll. It is covered with lightly dotted sections varying to solid black, representing the per capita consumption of liquor in the

various provinces. The black spot is the province where we are. A gasp escapes involuntarily from the crowd.

"Say would you look at that!"

"Can it be possible?"

"That's right; we ought to quit drinking."

So the comments buzz for a while. Some are amused; some become quite serious; some remain stolid with gaping mouths: none mock.

"Is there a single Korean factory in this whole province?"

There is none they can think of.

"Any orchards?"

Ominous silence.

"Well, I know of only two, and they were planted by Christians. But up north, where the cost of liquor amounts to only fifty cents a person a year, your countrymen own farms and orchards and factories. Some of the shoes you wear come from a Christian factory up there. You have nothing to boast of in this province but liquor, and you are all hard up."

They laugh assent.

"And after I made the map I noticed this. These white provinces where the least is spent on liquor are just the provinces where the people are the most prosperous."

A young woman swaggers up, powdered white, and gay with silver hair ornaments. She is the convivial queen of the liquor shop across the way, and she has been taking in the situation.

"If you keep this up, I won't have any business!" with a hollow laugh, half in banter and half in earnest.

"That's exactly what I hope will happen," heartily returns the missionary, keeping up the pleasantry with an undercurrent of seriousness.

"You are doing what you can to ruin the people; I am trying to help them live. You and I are enemies and must fight it out!"

"Ha! ha! I wonder if I should really consider turning a Christian!" and with a mirthless laugh she swings voluptuously about, coquettishly tossing her head and glancing

expectantly toward the men in the shadow.

A half-hearted snicker comes from that direction. She vanishes back into the night.

"You know that line in the ancient classics : 'They who obey heaven live; the disobedient perish'."

"Yes," smiles an old man, warming up at the mention of the classics. "Confucius said that."

"Yes. And the Bible has something like it : 'The price of sin is death, but the grace God gives is eternal life'. There is not a one of us without sin."

"Of course," agrees the old man, as if he were carrying on a dialogue with the preacher. Non-Christians, not yet taught in the ways of Christian worship, like to comment audibly in the midst of a sermon.

"Do you think your little baby is without sin?" continues the missionary. "Why, haven't you noticed how jealous the little one is when you show attention to another baby? And how about lust of the eye? And evil temper? Sin is there in that infant heart; hate, anger, jealousy, greed."

"Do you think these innocent looking lads have no sin? Why, when I was their age I used to steal good things out of the kitchen, and then wipe my mouth and clean my teeth, and deceive my mother."

A tell-tale ripple of merriment among the boys. By the sparkle in their eyes you could tell they were thinking, "He's just like us!"

"Boys, do you know why you have only a few hard, green, sour apples and peaches to eat when you might be enjoying big luscious fruits of all kinds? It's because you steal it. Everybody tries to pick it first, and nobody gets any good. It has no chance to ripen. And do you know why the fruit at the stores is too expensive for your parents to buy? Farmers tell me they have no desire to plant out orchards because it is too much of a nuisance to keep people out. Scarcity keeps the price up. Truly 'the disobedient perish'. 'The wages of sin is death'."

Now the plot thickens.

"You men! You say you can't do business and tell the truth? Listen. I have eggs to sell at home. This summer when I went away for a month I asked a man to take my eggs to town and sell them at fifteen cents a 'string' of ten. I came back, and he told me he tried for two whole days to get my price and could not sell an egg, and finally had to accept fourteen cents."

"Where did you go?" I asked."

"The market," he said."

"Then what could you expect?" said I. You went where liars go, and you got a liar's price. An unreliable merchant can't get over fourteen cents. Let's go where we are believed. We went to a good store. The keeper weighed the eggs and without even asking my price offered eighteen cents. That was an honest man's price. Listen! 'Those disobedient to heaven perish.' 'The wages of sin is death'."

"Women! I perceive that in all things you are very religious. On our way to this village we saw a shrine by the wayside where you pray and burn incense, and we saw straw ropes stretched from tree to tree in sacred places, and paper and rag prayers tied to the branches of spirit trees. And in your houses you are in bondage to a host of inimical spirits, the spirit of the house site, the spirit of the main beam, the spirit of the kitchen, the guest room gourd spirit, the ancestral spirits. But the one and only true God you forget. 'This is life eternal, to know the only true God and Jesus Christ, whom He sent.' But the wages of sin is death."

"You old men! Have you learned through long experience to keep from sin? I am not old, and have no first-hand knowledge, but an old man the other day told me the older he grew the wickeder he became. The price of sin is death, but God has a gift of eternal life for you. See Jesus, who bears away the sin of the world. That does not mean to look at what kind of clothes He wears and how He walks. If I tell a sick man, 'See the doctor, who can cure you,' he would not stand and

gape; he would run and beg to be cured. Run to Jesus tonight. Cry to Him for life. The wages of sin is death, but the grace god gives through Jesus is eternal life."

The sermon is ended. There is utter silence and a mysterious blackness behind the circle of lighted faces.

We sing a hymn, and still the people do not stir. Then another, and another. There is no move to go. At length we rise and promise more the next day. We say good night, and take our lamp with us.

But in the darkness I can still hear them

say: "The light! Oh, it's bright!"

Breathless, astonished, transfigured by its white brilliance, they see the light of God. "The darkness is passing away, and the true light already shineth" (1 Jn. 2;8).

"Out of my bondage, sorrow, and night,
Jesus, I come; Jesus, I come;
Into thy freedom, gladness, and light,
Jesus, I come to Thee."

"Celestial light, shine inward that I may see
and tell of things invisible to mortal sight."

Milton.

Summer Vacation Bible Schools

J. G. HOLDCROFT, D. D.

IN 1922 THERE WAS reported one lone school! In 1931, the tenth year, 910 schools in Korea proper, besides 14 in Manchuria and 34 in Japan. That is the record briefly stated! There were also 6,180 teachers employed and 100,485 pupils enrolled.

From the first we called them Daily Vacation Bible Schools but in the Korean language they have been "Children's Summer Bible Schools" because "vacation" means nothing to tens of thousands of Korean children: if vacation means a change it comes if and when they have a chance to attend one of these Summer Bible Schools.

In late years, too, we have dropped the word "Summer" because such a school is just as good in winter as in summer; and in Korea we find some churches which can and do conduct Children's Bible Schools in *December* and *January*. If this 1931 report included the winter schools which closed last January there would have to be added 20 schools, 73 teachers and 1,719 pupils, making 978 schools, 6,253 teachers and 102,204 pupils for the year!

The statistics as tabulated this year show that whereas only one school was reported in 1922 there were actually 6 at least in that

year. This confirms our belief that there were each year many more schools and pupils than have been reported. This year is probably no exception in that respect. Nevertheless the reports as sent in are most gratifying.

As to whether these schools are becoming permanent agencies of the Church the following report will give some light.

| Year | Schools | Pupils | Teachers |
|-------|---------|---------|----------|
| 1922 | 6 | ? | ? |
| 1923 | 49 | 2,000 | 154 |
| 1924 | 96 | 11,000 | 790 |
| 1925 | 256 | 24,677 | 1,900 |
| 1926 | 311 | 29,403 | 2,246 |
| *1927 | 189 | 17,450 | 1,583 |
| 1928 | 411 | 35,832 | 2,688 |
| 1929 | 459 | 38,763 | 3,130 |
| 1930 | 789 | 67,190 | 4,160 |
| 1931 | 958 | 100,485 | 6,190 |

The fact that in 1931 six schools reported that they had been established 10 years, 4 schools 9 years, 12 schools eight years, 12 seven years, 21 six years, 31 five years and 34 four years—a total of 120 schools which have been operating for from four to ten years shows that these Bible Schools have come to Korea to stay.

There are two objects of missionary endeavor never to be neglected. The first is to

evangelize widely and constantly; the second is to educate in Christ all who come to God through Him.

The fact that over a third of all the children gathered into these schools come from non-christian homes shows what a remarkable evangelistic agency Summer Bible Schools may be; and the fact that over 16,000 decisions for Christ were reported shows that even with all allowances that doubtless should be made these schools actually are an effective evangelistic agency among the young.

As to educational value those who have seen the vitalizing power of the Bible on minds which have never known it have no doubt of that. It surprises no Christian missionary in Korea to have even children declare as the pupils of a school held in Whachun, Kangwon province, are reported to have said, "This is the most interesting book we have ever studied. Why has no one at school or in our homes told us about this before?" The whole Christian constituency of Korea is eagerly, almost pathetically, desirous of education today. It was the Bible that first awakened their minds. The Bible is doing the same thing for a new generation gathered into these schools.

We therefore encourage these schools by every means in our power and in them teach the Bible as the best and indeed the only message we have to give.

In that effort God helps, sometimes indeed by shutting up every avenue but *that one way, through The Word, to Christ*. In this country any regular school of any kind must obtain a license from the Educational Department to run. Sunday Schools and Summer Bible Schools are recognized as Church agencies and cordially permitted without licenses; but if we branched out to teach handicraft and secular subjects it would be unlawful. Therefore whether we will or not (although we do will) we must have *Bible Schools*.

This situation has led to a happy blending of effort for Korea's children. The Rev. Robert Boville gave the first strong impetus to

the work and still maintains his great interest in it, through the World's Association of D. V. B. S. The International Association of D. V. B. S. has also aided splendidly almost from the first. In 1931 when finances seemed to be failing, the Summer Bible School Association also, through the Third Presbyterian Church, Chester, Pa., aided us on the understanding that Korea's schools are real Bible Schools, which they are.

We could not have carried on in the past without aid from the two D. V. B. S. Associations. Our work would have been greatly curtailed in 1931 if the Summer Bible School Association had not come to our rescue. All of this aid is for promotion only. None goes toward the expenses of any local school.

Does the teaching of the Bible to children bring results in faith, in life habits, and in hope for the future? Let the following few facts testify. They are only a few from many that might be adduced.

In Manchuria is a pioneer Korean settlement called Kook Chak and in it is a small Methodist church. This spring three or four young people together with the pastor met to consider the possibilities of conducting a Children's Bible School. They had no money, no "text books," no prospects for many teachers; but thought they might induce fifty children to come *if they had* money, books and teachers.

After two or three meetings in which they prayed "with strong crying and tears," the report says, almost all night, that God would save the souls of children in their village, as one man they realized that with the Bible, the hymn book, and the power to explain the Bible message and to tell its wonderful stories, reinforced by constant and believing prayer, they needed nothing else.

They visited every home, and finding that many even of the children had to work in the fields during the day, they decided to have the Bible School meet from 5 to 7 every evening. This led to the enrollment of 218 children and the thought of so many children coming out

SUMMER VACATION BIBLE SCHOOLS

led 17 teachers to volunteer help in instruct them. Later 70 other children were enrolled. Practically all the non-Christian children decided to become Christian and *thirty adults were converted*. The Church has been crowded to capacity on Sundays ever since.

In Japan are tens of thousands of Korean laborers and their families. Thirty-four Bible Schools are reported among them. At Nagoya was held a small school—only 55 pupils—but 24 of these and five of the parents were led to Christ, and 13 of the children learned to read well enough to spell out Bible verses.

At Hoo-sanri in South Chulla Province in 1930 a Summer School was in the *home* of a family that was somewhat interested. It was so successful that a Christian Church was organized. During the year 70 adults there became Christians and erected a church building of 17 "kan" (a "kan" is a space about 8 feet by 8 or so). This year the School was held in the new church. Fifteen boys and girls were won for Christ.

Near Seoul at a place called Ryu-Chu a school which enrolled 220 pupils was held. Among them were 15 from Confucian homes, 10 from Buddhist homes, 53 others from wholly non-Christian homes and 2 from Roman Catholic homes. Ninety-eight decisions for Christ were won from among the children, 9 parents also decided for Christ and 86 children who were wholly illiterate at the beginning of the term were able to read at the end.

One of the most interesting incidents that

we have learned took place at Kongju. The Church officers thought they could not hold a school because money to defray expenses was lacking. Five young people, nothing daunted, gave a concert, made enough money to conduct the school, and with five other young people taught throughout the term.

A striking story comes from Who-chun in Kangwon Province. A weak church there had wanted to conduct a Summer Bible School for some years past, but socialist influence was so strong that they were afraid even to try.

Nearly all the parents in town came to the closing exercises, where many children recited Bible verses and hymns learned and, perhaps because of a very common habit among Korean children, voted that the story of Peter, the Holy Spirit and Annanias was the favorite Bible story of any they had learned!

From almost every one of the schools reports like these could be gleaned. We haven't time to write them all out, nor would you have time to read them except in between the lines of the reports.

In reporting, mention should be made of the part taken by Christian young men and women from our Mission and Church Schools who volunteered in large numbers for this work. In some cases they conducted extension schools independently in untouched villages, in certain cases church officers gave entire control of their summer school to the students, and in still other cases individual students taught in schools managed by churches.



Station Brevities

Collected by Mrs. J. E. Fisher

Seoul

An offering for the British and Foreign Bible Society was being taken up one evening in the little Chinese church in Seoul. Miss Quinn noticed that a young man who had recently become a Christian seemed to be having a struggle with himself as the plate drew near. He allowed it to pass without putting anything on; but his face showed that he was not satisfied. Finally at the close of the service he went up and laid a ten sen piece on the plate. Miss Quinn remarked to the Chinese pastor that this gift seemed to represent a struggle and victory for the young man. "Yes," said the pastor, "that was his car fare, and he will have to walk fifteen *li* (five miles) tonight." It was then about eleven o'clock, as the Chinese work late and meet late. Just a few days afterwards this young man was killed in the anti-Chinese riots.

During the last three months two little girls in this neighborhood, aged five and three years, lost their father and their discouraged mother deserted them: only an old grandfather remained to make any claim to them. Adjutant Salling, of the Salvation Army, took them in with a welcoming smile, and though the dear mites felt strange at first they now are a part of the family and are falling into line splendidly. The first night the three-year-old was afraid to trust her rubber shoes outside with the others, and was found asleep in bed with one little shoe in each hand safely treasured.

Mr. Iwahashi, professor in Kwansei Gskuin, Kobe, who is blind, was in Seoul from November 5th to 8th, and delivered many addresses before Korean, Japanese and foreign audiences. All who heard him were greatly stirred by his messages which were given with power. It was interesting to note the number of blind people among his hearers, who must have been greatly encouraged by the way in which this man, who lives in physical darkness, seemed to radiate light. His largest meeting was held in the City Hall on the night of November 6th, when under the auspices of the Keijo Kingdom of God Movement, he spoken to an audience of 1,200 people.

Beginning on December 28th, an Agricultural Institute, lasting for one week, was held in the Y.M.C.A. Building, Seoul. Agricultural experts, both Koreans and foreigners taught in the Institute, giving lectures on farming problems in many phases of rural life.

Lungchingsun

A very successful Sunday School convention was held in Lungchingsun the latter part of November. Pastor Cha of Seoul gave very helpful lectures on Sunday School administration and teaching methods.

Of the hundred and fifty women and girls who gathered for a week of study in the Annual South District class of the Lungchingsun field this November, ninety-four were from outside churches and had walked distances varying from three to twenty-five miles in order to be present. Nor did one hear the least murmur as to the tax which this large number of guests made on the hospitality of the relatively few Christian homes in that village. Surely Koreans have well learned the grace of Christian hospitality.

Christmas in Myungsin Girls' School, Lungchingsun

Every year at Christmas time Myungsin School has a Christmas gathering. As it is under the auspices of the Students Association, the officers of this Association become very enthusiastic. First they must decide on an interesting program, and then they must work hard to prepare it well. The entertainment is somewhat as follows: The small children have action songs, dances and choruses. The older girls have a play, usually arranged from the life story of a Bible character or some famous Christian worker. Then all the pupils bring various articles from their homes to the poor, such as some rice or a garment. They give these things to a committee who, after having made inquiry about worthy, needy folk, distributed the gifts. This in itself is a considerable task, occupying usually about two days. Another part of the program is the giving of Christmas gifts to the pupils. To enjoy some such program as the above the pupils invite their parents, friends, and the church officers, to gather around the candle-lit Christmas tree and enjoy a happy evening.

Word has come of the safe arrival in their field of work in Shantung, China, of the Korean Missionaries Mr. and Mrs. Pak, and Miss Suno Kim, the Korean W. M. S. Missionary. Miss Kim writes that she now knows how to sympathize with the foreign missionaries on their first arrival in Korea.

Pyengyang

The Pyengyang Foreign School is putting up a gymnasium and the pupils are trying to finance the building by asking friends to buy one or more of four hundred bricks at twenty yen (ten dollars) a brick. A former pupil started the list with five bricks.

“Lest We Forget”

Missions and their Work : the Answer to Korea's Challenge.

“Go ye into all the world—and preach.” Mark 16 : 15.

THEN

THE CHALLENGE of Korea's open door found an immediate response from the Christian forces of many lands. Little rivulets of God's grace began to trickle across the borders as early as 1871. These took the form of Scotch Presbyterian missionaries and colporteurs from Manchuria. In the early eighties similar streamlets began to flow from Japan, and by the middle of the eighth decade of the century the stream had assumed the proportions of a fair sized river, growing deeper and wider with each passing year, irresistible in its flow, and bearing innumerable blessings on its tide.

Doctors, both men and women, with their healing ministry; evangelists, with their preaching, teaching, and translation and distribution of God's Word; and educationalists, with their “New Learning” and new methods of education; all came, and unitedly began the task of evangelizing the people, organizing the Church of Christ, and establishing the Kingdom of God in Korea. The Christian people of the United States, Canada, British Isles, and Australia contributed their gifts of life, wealth, and prayer to the ever increasing flood of spiritual influence. Presbyterians, (North, South, Canadian, and Australian) and Methodists (North and South) answered the call in rapid succession and undertook work separately and in many union enterprises.

By 1894, only ten years from the time the first resident missionary entered the country, the whole of Korea had been opened and explored; mission stations had actually been established, or were definitely planned for in each of the 13 provinces; a few schools and hospitals had been established in the larger cities like Seoul and Pyengyang; the gospel of Mark had been translated, and a permanent Bible translating committee appointed.

NOW

The latest available statistics (1929) show a total of 456 missionaries in the six Protestant Evangelical Missions that constitute the Federal Council. 155 of these are men, of them 71 are evangelists, 47 are educationalists, 31 are doctors, and 6 are in other work. 301 are women, of whom 133 are listed as married ladies. Most of the married ladies do either evangelistic or educational work along with their house-keeping, but a few are in medical work. The unmarried ladies are divided as follows; 69 evangelists; 55 educationalists; and 36 in medical work, mostly nursing.

These figures are impressive when compared with the few who began the work in Korea less than 50 years ago and are the measure, both of the way the Churches in the sending countries have met the challenge of Korea's need, and the growth and development of the work in Korea. For all this we give hearty thanks to God and the churches in the homeland.

But when we measure these numbers against our present needs, both as to what we are doing and what we should be doing, they seem too small. When we further observe that the number of missionaries has been decreasing at the rate of 13 per year for the past 3 years (1926 to '28) and shows signs of continuing to do so, we have cause to do some serious thinking. Where and when is this decrease in our missionary force to stop? Is there no longer the need for the missionaries, as formerly? Is our task in Korea thus nearly completed? Are there enough and sufficiently well-trained Korean workers to carry on the churches, schools, and hospitals, and also keep the program of evangelization of unreached areas going on? Cannot workers be found and sent out any more? These and many other questions force themselves upon us.

The Three Years Evangelistic Program

WILLIAM N. BLAIR, D. D.

WHEN A MOTION was made in the 1930 General Assembly that a committee be appointed to plan for a revival in the Korean Church, I must confess that I voted for the proposal without much enthusiasm. I have been associated with so many special evangelistic programs throughout the Church and in my own district which have doubtless accomplished something but failed to really revive that I have become discouraged as to "ready made" revival plans and have come more and more to realize that the word spoken by the prophet to Zerubabel is still true, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

More than six months went by since the Assembly before a meeting of the committee appointed was called. When we finally met in a historic building within the Seoul Evangelistic Center, it developed that none of the committee members had anything definite to propose. So it came about that we did the wisest thing we could possibly have done; we decided to pray and wait for guidance. The better part of two days was taken up in alternate prayer and discussion, and on the second day with one mind the following program was prepared, which was adopted by the last assembly and presented to every church in the form of a large and attractive poster.

The First Year. United effort on Bible study, especially on the reading of the Bible throughout the Church, as the basis for a real revival in the Church.

The Second Year. United effort to give the Gospel, especially the printed Gospel, to all Korea.

The Third Year. United effort to increase the production and reading of Christian Literature.

Details of the second and third years' programs are still to be worked out.

In connection with the first year, that is the present Church year, the following detailed program was adopted and is now being carried out:

Nov. 16 to 19, three days consecration meeting of all missionaries. Pastors and helpers to seek the cause of lack of spiritual life and power in the Church in our own hearts and lives and to rededicate ourselves.

Nov. 12, Sunday, a sermon on revival to be preached in each church as far as possible by those who had attended the three days' consecration meeting.

Nov. 23-24, prayer-meetings for revival of the officers in each church.

Nov. 25-29, prayer-meetings for revival by the whole congregation of each church.

This program has largely been carried out throughout the country, everywhere with much blessing. In Pyengyang, for instance, seventy pastors and helpers and missionaries met early in the morning, in the forenoon, in the afternoon and in the evening, for three full days, being led by Pastor Kil Sunchu in heart searching addresses to a clear realization that the cause of the spiritual condition of the church lay in the spiritual condition of its ministers; that the revival for which we are praying must come first of all in us. The blessing and new inspiration received in this meeting was carried to every Church in our field as I am sure it was throughout the church by all who participated in these consecration services.

We are now preparing to carry out a church-wide program of Bible study and daily Bible reading. The New Testament has been divided into 366 sections, 1932 being a leap year. The Daily Bible reading passages and topics from Matthew to the end of Revelation are printed in the Christian Literature Society's Calendar for 1932. We hope that copies of this calendar will be secured and placed in

THE THREE YEARS EVANGELISTIC PROGRAM

every Christian home and that every Christian, old and young, will follow it faithfully during the year so that by the end of 1932 a majority of our people will have read through at least the New Testament.

Investigation has shown that only a small part of our church membership has read the entire New Testament, and that many children raised in the Church, now attending school and reading Japanese as well as Korean, have not even read the four Gospels. No wonder the Church is weak. Contrast this with the enthusiasm for Bible study that marked early days in the Korean Church. The whole Church was engaged in continuous night Bible study, and questions on difficult passages were eagerly put to the missionary on every visit. It is true that the Church continues to carry on its Bible Study Classes in a wonderful way. Thank God for this! I believe that they have kept the Church alive during these difficult years; but the Bible Study Classes last only one week and not all church members can attend them. I hope that all our missionaries will realize the opportunity for true revival involved in this effort to get the whole Church to read at least the New Testament through during the coming year; that we will encourage the pastors and helpers to make every effort to get every member of the congregation to follow the Daily Bible Readings and that throughout the year a constant check-up will be kept on what is being done. Perhaps the best plan will be to have every Sunday School teacher inquire of each member of the class every Sunday whether he has followed the Daily Bible Readings, giving a proper credit mark in connection with the roll call. It should be understood by the whole Church that a report will be asked in the 1933 statistical reports as to how many in each church actually read the New Testament through in 1932.

We must remember this, too, that it is difficult to get others to do what we are not doing ourselves. No matter how many times we have read the New Testament through

before let us all read it again with the Koreans this year and urge especially the pastors and helpers to do so in order that they may effectively lead the whole Church to follow the daily Bible reading program.

All through the coming year special emphasis will be laid on attending Bible Study Classes and Bible Institutes and on the Bible Study correspondence course.

One other feature has been added to this first year's program that was not in the original plan of the committee, i. e., a special effort in every church to reclaim backsliders. The officers of every church are asked to make a list of all those who have fallen away and to pray for them daily. Each officer should be given a copy of the list to keep in his Bible, and each should be made especially responsible for unremitting effort to win back his share of the list. If we put real faith and prayer and effort into this, I believe we may see a large number of those who have fallen away brought back during the year, and what better preparation could we have for a great revival throughout Korea in 1933.

The Revival Committee of the Assembly is planning a large edition of a Life of Christ in Scriptural language, to be placed as far as possible in every non-Christian home as a Christmas gift from the Church next Christmas. We hope that the various Missions and the General Assembly will make special appropriations for this purpose.

We are asking the Bible Society to make 1933 a special Bible year for Korea and hope that companies of volunteer colporteurs can be organized in all parts of the country to carry Gospels and New Testaments to every village in Korea. The Bible Society will give fifty per cent discount to such volunteer colporteurs which will pay their travel expenses.

In 1933, in addition to revival meetings in every church, plans will be made to enlist every church member in daily personal effort to bring individuals to Christ.

We hope that a series of large Gospel posters and of others vividly portraying the blessing

God's Word has brought to nations and individuals, will be prepared and that newspaper evangelism can be undertaken in a large way.

We are rejoiced that the Methodist Church is also carrying on a revival program. Our two churches should cooperate in every way

possible, particularly in the preparation of tracts and posters and in newspaper evangelism, which could perhaps best of all be carried on for all by the National Council of Churches.

A Letter for You!

“**A** LETTER FOR YOU!”, shouts some one and with a thrill of expectation you hasten to receive the precious missive. As you read the words which were penned thousands of miles away you realize how much may be done by a letter to overcome distance and absence. How often do we stop to think of the other side of the matter? How truly do we realize that what we write may mean as much to those on the other side of the Pacific as do these precious letters which the postman all too rarely brings to us? It should be one of the easiest, most natural things in the world to write to those who are interested in the work in which we are engaged. There are missionaries who make letter writing a real part of their responsibility and these persons find a real joy, not only in the responsive gladness from across the waters, but also in the writing itself. Surely there is always something of interest of which to write! In Korea no one could ever be like the wife, of whom Walpole tells who wrote to her husband something like this: “I write to you because I have nothing else to do..... I finish because I have nothing of interest to say.”

A letter to a friend is a personal conversation. It should never be unnatural or stilted, for we should talk with our pens as we would with our tongues as if we were face to face. A letter should tell of little things as well as of big things, the things which we know will be of vital interest to those to whom we write.

A missionary mother once said to her daughter: “I keep your first letters and read them over and over and lend them to our friends,

for they, too, like to know the little every-day things about your life, about the people of that land and what they eat, what they wear, and all the many common work-a-day things which you evidently have long ago forgotten.” Thus when we sit down to write a letter we need to think about our surroundings and try to see things with the vision of the one to whom we are writing. What have I done to-day that would be of special interest to mother? What have I seen on these busy streets that would make a vivid splash of colorful interest to this other friend? These every day affairs may not be very interesting to you; things that you see constantly become commonplace to you, but what an exotic and thrilling event it may seem to the one who reads!

Someone has said: “Missionaries should be the best letter writers in the world. But how rarely it is so!” Then let us take a new grip of our fountain pen, or that portable typewriter, or whatever instrument we may use, and try to make a better record for ourselves during the year that has begun, for much may be accomplished by letters to overcome distance and absence.

And that reminds me. While we are talking about writing just one word more about the *Korea Mission Field*. This magazine is edited by the missionaries of Korea and, while it has a mission on certain lines of helpfulness to the missionary body of this land, its larger mission is to the friends of other lands who are interested in the work of this field. We have tried faithfully to keep out of any kind of theological controversy and have been most grateful that up to this time Korea, as a

mission field, has been singularly free from the kind of agitations that have so shaken some of the lands of the Orient. Some of our progressive friends have felt quite hurt that we have not thought it wise to publish articles that would have led to controversy. Some of our conservative missionaries on the other hand have gone so far as to say that the spirit of the *Korea Mission Field* was so modern as to be objectionable to their friends in homelands. What I am saying is this: the magazine is yours, you missionaries of Korea; its pages are not only open for you always to tell of your work here, but the editor spends many hours pleading with you to write about

the things which the people of the homelands should know about. If you do not do this, but leave it all to others, how can you complain if the tone of the magazine is not up to what you consider the right pitch? Write for us and do your bit in helping to make the "K. M. F." what it should be. Yes, write! Write on anything except controversial subjects or theology. This is not a theological magazine, nor is it controlled by any one group of thinkers. But each and all of us wish to know about your work, what you are doing, and how you are doing it.

THE EDITOR.

Effective Korean Preaching

Resumé of a sermon preached by the Rev. Kim Young Syup, First Methodist Church, Seoul, Korea, on November 22, 1931. As heard by H. D. Appenzeller.

Life's Standard. (생활의표준)

Text: "Thy Will Be Done." Matt. 6:10,

IT WAS IN the Garden of Gethsemane that Jesus came up against the great standard He had set in the prayer He has taught us. It was there that He put the crowning touch on his life of matchless fidelity to the plan of God when he said, "Not my will, but thine be done." The crowd wanted one thing, and it would have been easy to follow them. God wanted another. He took God's way always, "Thy will be done."

The popular ideal of success is to do as you please. Not so with the Christian standard of life. The standards of the world and of Christ are so different. The thief who manages to evade the law and is not caught is thought of as a success. The man who comes back from Manchuria with a lot of money is called a success, without so much as a question as to how he got that money. Even the selling of opium is winked at, if one can only manage to get rich and not get caught at it. These are worldly scales. God's scales weigh different values. His rule is another rule, "Thy will be done."

I. *Cleanse First Within.* It is more important for us as Christians to read the Bible and pray first upon arising, than it is for us to wash and tidy up before the mirror. We look in the mirror because we want to see how we look to others, but the thing of first importance is to cleanse our spirits and be beautiful within, and then there is time enough to be clean without.

II. *Live for the Spirit, not for the Flesh.* The experience of Luther with his friend, out walking, when a bolt of lightning struck the latter, killing him on the spot, showed Luther that life is fleeting and that the things of the spirit are of first import. So he changed his whole direction of life, gave up his study of the law and turned priest.

We are leading lives at variance with our professions, so often. We rise up and pray for ourselves and our own good. Then suddenly when our son is stricken, or we lose our money, we cry out in anguish, "Why does God persecute so good a one as I?" And so we decide to quit Him. There are many such in

Korea. Why? Because they do not know how to pray according to the standard of Christ as found in the text, "Thy will be done." Instead of railing at God and finding fault, in resignation we should, say, with thankfulness "Thy will be done."

Abraham Lincoln, unlike others who prayed for destruction upon their enemies, prayed that he might be found on God's side, that he might know His will, resting on the assurance that then all would be well. Today the world sets up its own standards. Each country vehemently protests that what it sets up is right. China insists that she is right and Japan is sure that she is right. The difficulties of the world come about through these differences of standards and the insistence and fighting within one family because of differences of standards, because of the iron will of a grandfather or grandmother; how much more, without standards, will the world con-

tinue in its welter of contentions.

If only there were an accepted standard, then capital and labor would be at peace and nation with nation, but each sets up his own standard and that of God is ignored.

Come back to our own lives. If a thing is wrong, we, as Christians cannot do it and hope for peace. To get rich on selling drink to others, on the shame of women,—a thousand times No! Better to eat millet in poverty than to shun the voice of conscience. Even though you say you are living well you are only deceiving yourself and your children will suffer.

It is the Holy Spirit which tells us of God and we must not deny His voice in our consciences. We must face the cross as Christ did and say, "Thy will be done." This only is the way of salvation and victory, the real standard of life.

Notes and Personals

United Church of Canada Mission :

To Mr. and Mrs. Allen McDaniel (nee Dorothy Grierson) at Glendale, California, on Dec. 2nd, a daughter, Helen Elizabeth.

British & Foreign Bible Society :

Left on Furlough

Mr. and Mrs. Thomas Hobbs, on Jan. 30th.

M. E. Mission, South :

New Arrivals

Rev. and Mrs. S. A. Stewart have just arrived to take part in Japanese work on the eastern side of Korea, and will probably make Wonsan their center. Dr. Stewart was formerly principal of the Boys' School in Hiroshima.

The visit to Seoul of Rev. J. Harry Cotton, D. D., as lecturer on the Joseph Cook Foundation during the last week of January, was greatly appreciated. His lectures and addresses were unique and his audiences were most encouraged and helped. Mrs. Cotton accompanies the Doctor on his world tour of mission lands.

Many friends of Mr. and Mrs. Cecil Green, formerly of Sale and Co. Ltd., Seoul, will be glad to hear of the birth of their little daughter, Leslie, on December 1st., at Riverside, California.

CORRECTION

We regret that in the necessary cutting of Mrs. Smith's review of Mrs. Crane's book "Flowers and Folk-lore from Far Korea," in order that it might be included in the already full to overflowing January number, the last phrase of the last paragraph but one was omitted. It should have read:—

".....Not more than one out of every seven flowers you see in Korea is capable of identification WITHOUT THE AID OF OUR JAPANESE FRIENDS."

Botanists' names and their published works, and other rather technical information, can be supplied to anyone interested in Flora Korea from a collector's standpoint upon application either to Mrs. Crane or Mrs. Smith.

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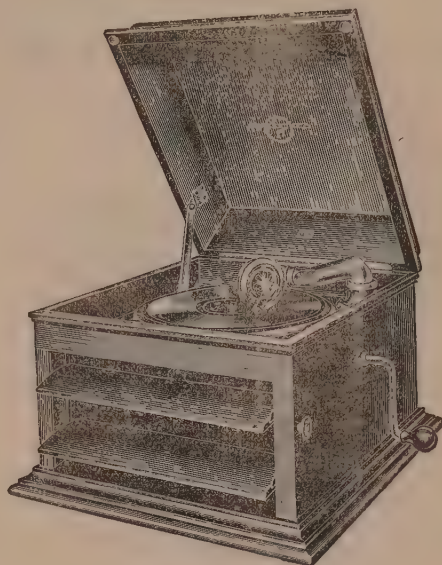


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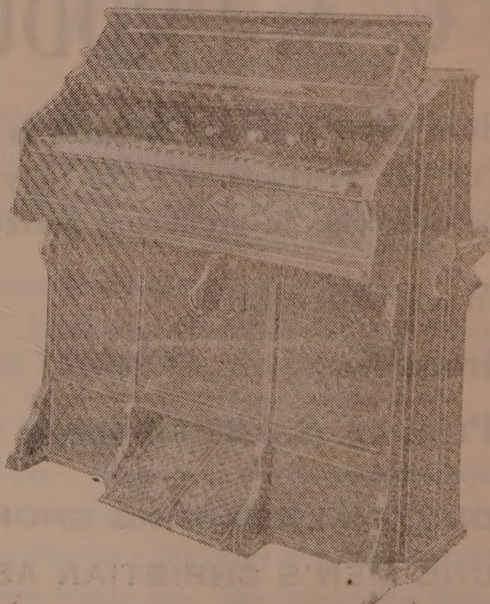
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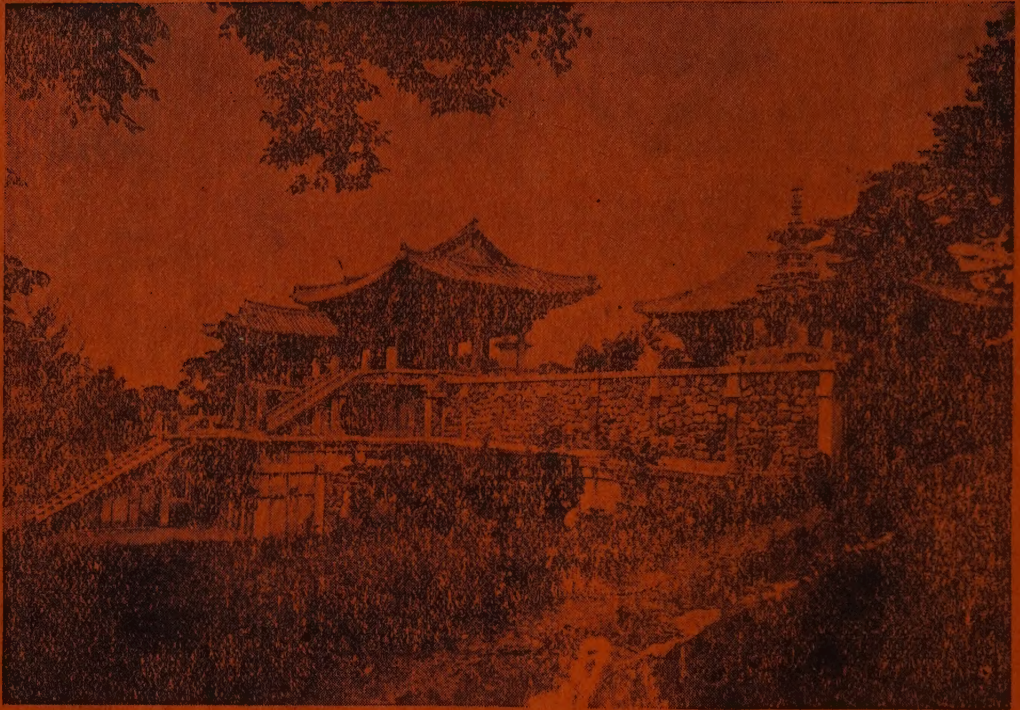
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